

Vol. 57—No. 5

MAY, 1912 Pacific Theo Seminary \$12 30 Cents a Year

BIBLE SOCIETY RECORD



Buddhist Temple Grounds, Chieng Mai, Laos

AS the RECORD goes to press two continents are still under the shadow of the tragedy of the sea. The catastrophe which befell the "Titanic" has filled the waking and sleeping thoughts of multitudes with a solemn awe. Speechless admiration for the heroism of men and women, dying nobly, and pitying tenderness for the anguished and bereft, bind all hearts in the brotherhood of grief. But deeper still, there is an unwonted sense of the presence of God in His dread majesty—Creator, Redeemer, Judge of mankind. As in the beginning, the Spirit of God moves upon the face of the waters.

"Who hath measured the waters in
the hollow of His hand?"

"Thy way is in the sea, and Thy path
in the great waters, and Thy foot-
steps are not known."

BIBLE SOCIETY RECORD

VOLUME 57

MAY, 1912

NUMBER 5

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About Our Finances

Appropriations and Estimates of the American Bible Society for the Year 1912-13

IT is highly important that the widest publicity should be given to the financial plans and needs of the Society. This is due the Christian people who have shown such a generous interest in its important undertakings in the United States and throughout the world.

The Society's fiscal year closed March 31, 1912, with all of the expenses connected with its operations paid, save such appropriations as continue in the far-off fields until the 30th of June, 1912. The year has been relatively

churches and the American people, the Board of Managers has made the following appropriations for the new year, which, in order that there may be uniformity, has been so changed that in all of the Agencies, both at home and abroad, it will be from July 1, 1912, to June 30, 1913.

The Society has nine great Home Agencies covering almost the entire United States, and twelve important Foreign Agencies touching most of the missionary fields of the world.

These appropriations include in every in-

General Assembly of the Presbyterian Church in the U. S. A.

REV. J. F. CARSON, D.D.
MODERATOR

258 JEFFERSON AVENUE,
BROOKLYN, NEW YORK

March 30, 1912.

The vital relation which the American Bible Society sustains to the missionary agencies of the Presbyterian Church entitles the Society to the support of all our Presbyterian churches. This Society should have a place in the budget of every church. The budget scheme, prepared by the Executive Commission, makes provision for such societies in the miscellaneous offerings. I heartily wish that every Presbyterian church would make an offering to the American Bible Society.

J. F. CARSON.

a good year, though, of course, there have been none of the notable receipts of the immediately preceding years. The total income from auxiliaries was \$13,769.55, a slight decrease from the preceding year; from church collections, \$60,783.35, being an increase of more than \$10,000 over the preceding year; from individuals, \$25,528.89, this also being an increase of more than \$7,000 over the preceding year. The receipts from legacies amount to \$224,701.92, being very much less than the very unusual amount of the preceding year. In addition to the above, there was received as interest from permanent trusts, \$99,990.44.

Having faith, therefore, in the American

stance the Agent's salary, the expenses of the printing and publication of the Scriptures, where they are manufactured on the field, the freights connected with their distribution to colporteurs, the expenses and salaries of colporteurs, going from city to city, from village to village, and house to house, the cost of rents for depots at headquarters and at sub-agencies in different parts of the field, and all of the varied operations connected with this missionary circulation of the Bible.

In some instances they include also the cost of translation work being carried forward in these fields. In other cases this cost of translation work is covered under a special estimate, as will be observed.

Appropriations for Home Agencies

Colored People Agency	\$8,750
Northwestern Agency.....	23,000
South Atlantic Agency	16,000
Western Agency	16,000
Pacific Agency	13,500
Southwestern Agency	14,400
Eastern Agency.....	10,000
Central Agency	12,400
Atlantic Agency.....	24,500
	<hr/>
	\$138,550

Appropriations for Foreign Agencies

Levant.....	\$62,600
La Plata.....	36,000
Japan	20,500
China.....	61,500
Brazil	25,750
Mexico	25,500
Korea.....	18,000
West Indies.....	21,000
Siam and Laos.....	10,300
Central America and Panama	13,800
Philippines.....	16,400
Venezuela	2,650
	<hr/>
	314,000

Special Grants not through Agencies, and Home Agency Emergency Expenses.....

25,000

Grants to Foreign Missionary Societies and missionaries not in the Agency fields, and emergency expenses abroad

10,000

Translation and Revision of the Scriptures besides that appropriated in the Foreign Agencies...

10,000

Manufactures

Manufacture and Purchase of Scriptures at the Bible House, New York (covered in large measure by receipts from sales)

250,000

Miscellaneous Expenditures (Estimated)

"Bible Society Record," leaflets, circular letters, etc.....	\$10,000
Salaries of Executive Officers (covered ordinarily by receipts from the Bible House).....	19,000
Clerks, stationery, postage, traveling expenses, light, telephone, etc	22,000
Annuities on conditional gifts	13,000
Bibles for Life Members.....	3,000
	<hr/>
	67,000

Summary

Appropriations for Home Agencies.....	\$138,550
Appropriations for Foreign Agencies.....	314,000
Special Grants, etc.....	25,000
Grants to Foreign Missions, etc...	10,000
Translation, etc.....	10,000
Manufactures, etc.....	250,000
Miscellaneous Expenditures (Estimated).....	67,000
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Grand Total	\$814,550

Such appropriations of this magnitude show that the work of the American Bible Society is a work of faith. Whence will the money come from to meet this budget? The en-

dowment fund now amounts to \$2,508,695.16. The net income from this will not be much, if any, in excess of \$125,000. Besides this the only other fixed sources of income are receipts from sales of books, net income from the Bible House, together with interest on such funds as are not part of the endowment. The income from all these sources, including the endowment, will probably amount to \$425,000. The balance of this budget, that is to say, \$387,550, must be provided by contributions of churches, individuals, Auxiliary Bible Societies, or by unrestricted legacies. The income from legacies is most uncertain, and it is the policy of the Society to attempt to equalize this by only using a portion of the legacies in any year when they are in excess of the ordinary. The average receipts from legacies for a period of ten years is \$150,000, though in some years it has gone as low as \$36,000. It is hardly safe therefore to estimate more than \$100,000 as the probable income from new, unrestricted legacies. This leaves \$289,550 to be secured from auxiliaries, individuals, and the contributions of churches. The gifts from the Auxiliary Bible Societies should be increased, but cannot be depended on for more than \$15,000. The gifts from individuals should be increased to \$40,000. This leaves a balance of \$234,550, which should come from the offerings of the churches for the work. We are asking for at least \$250,000 from the churches of this country, for the work should not only be maintained at the level which it has now reached, but it should be greatly increased.

New Needs

Where the Society has appropriated for the coming year \$138,550 for the home field, it could wisely expend immediately in the home land alone \$200,000. Where it appropriated \$61,500 for China, it could immediately wisely expend \$100,000. Its appropriations for the extensive work on the eastern end of the Mediterranean in the Levant could well be raised to \$100,000. The appropriations for the La Plata should immediately be increased from \$36,000 to \$75,000. Two agencies should be established in those nine republics where now there is but one, and enlarged work should be developed in Venezuela and Colombia. What is true in these Agencies is true in almost all of the foreign fields of the Society. The appropriations for the Foreign Agencies here given amount to \$314,000. This should immediately be brought up to a total of \$500,000. This can only be done when the American churches awake to their responsibilities to this fundamental work. Every church should have the American Bible Society on its annual budget.

Siam, Laos, and the Regions Beyond

THE annual report of the Siam and Laos Agency surpasses last year's record of circulation as that surpassed all preceding years. This year, however, it has taken a tremendous upward bound, from 52,067 copies to 82,379 copies. This has been accomplished by 28 persons, who spent 5,866 days in the work, traveling 9,385 miles and visiting about 350 towns and villages.

Dr. Carrington's report is full of interest, but we must pass by in order to bring forward

Society has made its appropriations for the coming year, and on a larger scale than ever, for Siam and Laos. But this is a "Macedonian cry." There is only room for some extracts from his report.

There is no doubt that we have a vast opportunity and a corresponding responsibility for the distribution of the Scriptures here. A few years ago the people were too frightened to allow a Christian book in their homes. They could not be paid to take one. Quietly and gradually, however, the situation has changed, and they are now eager for free books. Sales will be small until the demand is greater, partly because money is scarce with the average Laos and partly because he wants the foreign goods that flood the market. But even now some books can be sold without difficulty. The government schools, with their emphasis on the study of Siamese, are making a demand for Siamese literature, and as the Scriptures are the cheapest form of it, they are readily taken.

At a country village in Chieng Mai province a Buddhist priest met Dr. McKean on the road, and asked, "Have you any Scriptures with you?" Dr. McKean gave him a James in Laos, and they discussed some of



By Courtesy Presbyterian Board of Foreign Missions

THE RULING PRINCE OF KENG TUNG GOING TO THE
HOT SPRINGS

an additional report of the Rev. Robert Irwin, Assistant to Dr. Carrington. Mr. Irwin's report in a nutshell is that there are millions of people in the north of the Kingdom of Siam speaking the Laos language accessible and ready, even eager, to read the Scriptures, to most of whom the gospel has not yet been preached. They are not all in Siam, but many of them are. The missionaries are beginning a forward movement to reach them, and they expect the Bible Society as usual to be at the very front. Mr. Irwin asks us for an additional appropriation for the Laos field, and bids us not expect many receipts from sales. This is at once a delight and an anxiety. The

teachings. The man was pleased and said on parting: "Thank you very much. When you come this way again step into the temple and we will study some more." He was converted and became a missionary to his relatives. He was convinced that what they needed was the Scriptures themselves, and he secured for them several portions, hopefully reporting from time to time; "They are not quite convinced yet. They need some more Scriptures." Some have already become Christians, and all are on the way. Another priest, at Ban Deng, brought some candles to exchange for Scriptures. Like Tischendorf, he borrowed the life of Christ, compiled entirely from the Gospels, and read it all night. In like manner a priest at Keng Tung read Mark through in one night. A young man who had

been baptized in Chieng Mai church, was not a shining light, being, as he expressed it, "green in learning," but he could carry Scriptures to his friends in the country and get them to read them. As a result, his own family, two relatives at Ban Deng, near the city, and seven in a far-away village to the southeast, "entered the religion of Jesus."

Of still greater importance is the forward movement taken by the Laos mission looking to the extension of their work to cover the entire field of the Laos-speaking peoples of Burma, China, and the French territory to the east. They feel themselves responsible in the providence of God for a population of fourteen millions, and they have this year laid plans for the planting of a new station each year for fifteen years. They are asking this year an additional force of twenty-five new missionaries and an appropriation sufficient for them to employ five times as many native helpers as there are missionaries.

The market chapel in Chieng Mai, under the care of Dr. Mason, which stands on the historic site of the *sala* where the pioneer missionaries had their first residence, is likely to become a commanding center for our work. It occupies the very center of the principal market of the city and is in charge of Nan Luang, an ex-Buddhist chief priest, a born teacher and enthusiastic evangelist. The mission proposes to erect permanent buildings as a memorial to Dr. M'Gilvary. Also, there are two small bazars on the road between Chieng Mai and Lampoon, carried on by Christian women, where we hope to place Scriptures for sale, and probably another one at Lakawn.

I have not visited Nan, or Chieng Rai, but met the missionaries of both, and find them as enthusiastic in the spread of the Scriptures and as delighted with the prospect of a visit from your representative and of a larger working force. Chieng Rai has probably done more in the distribution of literature, including the Bible, than any other station. There is a large work for one of us there as soon as it is possible to reach the field. Nan has a new problem. The Miao and Yow mountain tribes of Mongol origin from western China are pressing down on the city, and the missionaries are urgent for the Bible to be furnished them in their own language. I have taken

the matter up with the missionaries of Swatow, Lien Chow, our agents in Shiang Hai, and others, and hope in course of time to find out what they use and how they get it.

The situation calls for a large faith and a vigorous policy. It is not a time for holding a fort, but for rapid advance in an open field. Extension should be our battle cry, as it is the Laos mission's. If our Secretaries and Society can catch the vision of these millions willing to receive the Word of God, and will



By Courtesy Presbyterian Board of Foreign Missions

ABBOT AND TWO MONKS IN BUDDHIST TEMPLE GROUNDS,
CHIENG MAI, LAOS

furnish us the authority and funds, we can, under God, promise magnificent returns.

My trip occupied from December 14 to February 27, about two and a half months, and covered 1,049 miles. 273 miles of this is by rail and made in a day and a half, with a night's stopover at Pitsanuloke.

The ultimate success of our work in the north will depend very much on the method of it. We must have the help of the missionaries. Scriptures are imperatively needed,

and the missionaries are already overworked. We must not lay on them any greater burden than to ask them to supervise our workers in conjunction with their own. Their work and ours is indissolubly one, recognized so, and rejoiced in by us all. I feel as much at home among the missionaries of Laos as I did when I was a member of the mission.

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A Translation of the Bible for Three Hundred Millions

THE Rev. Dr. Chauncey Goodrich is the chairman of the "Union" Committee on the Revision of the Mandarin Scriptures in China. He is now at home on furlough, expecting to return in August.

We are privileged in being able to present to our readers an address recently delivered by Dr. Goodrich before the Missionary Conference at Battle Creek, Mich., in January. Dr. Goodrich is a veteran in Bible translation, and his words on such a subject are of the utmost value to all the churches.

Among the mighty forces changing the stream of time, and helping to bring in the new time, must be mentioned the great Bible Societies of England and America. I need not stop to show, in this presence, that the Bible is that leaven which is changing the world, whose silent and pervasive and divine influence is working, and shall continue to work, in every land and in every tongue, till this wicked world is redeemed, and the millions whose garments are now assoiled and bedraggled, shall stand in white.

Among the greatest works the Bible Societies have accomplished, largely in the last great century, should be mentioned the translation of the Bible, or parts of the Bible, into about five hundred languages and dialects. What it means of study and toil and patience, and what it needs of divine illumination, to render the original faithfully into this polyglot of tongues, I understand a little now, after a score of years given partly to one. It is a long road from Genesis to Revelation.

China herself, supposed to be the home of a Babel of tongues, and lying all too near, one might think, to that tower of bad memory, has had during the last century not far from a score of translations. According to the Nestorian Tablet, the Bible, under the auspices of an Emperor of the Yuan Dynasty,

Only, we must furnish our full quota of time, effort, and money. I apprehend, therefore, that your representative will best subserve the Society's interests by uniting his efforts with those of the missions for the evangelization of the Laos peoples, particularly in the matter of training men, acknowledged by all to be the greatest need at the present time.

had been translated in whole or in part five hundred years ago, but long since wholly lost. Morrison began the work soon after arriving in China, and the first complete copy of his translation was published in 1818. Who has not seen the well-known picture of Morrison and his pundit working together on this Bible? His translation, like Marshman's, published four years later, was long since laid aside and superseded. In nearly half a century of missionary work I do not happen to have seen a copy of either. They are buried out of sight, like the lower strata of the coral islands, upon which all the future generations have builded. So with Gutzlaff's translation of the New Testament. Some twenty years after Morrison, a committee was chosen to make a better rendering, which committee by and by split on the name for God—over which there was a long and trying controversy—and also on the principles of translation. The result was two versions—the one more elegant, and the other more literal.

These early versions of the Bible were all, or nearly all, in classical Chinese, an open book only to scholars. But the Bible is for the common people as well as for the learned. To be understood by all it must be rendered into the colloquial of different localities. For this purpose, Bible translation committees were formed in Canton, Swatow, Amoy, Foo-chow, Ningpo, Shanghai, Peking, and perhaps other places, besides a few renderings being made by individual missionaries, as one by Dr. John of Hankow; also a Roman Catholic translation—forbidden, however, by Ricci to the laity—and a translation of some books into the language of the aborigines in the southwest of China. In some places special Chinese characters were created for the work, as no characters existed suited for the language as spoken. All the labor involved has been immense, and the expense to the Bible Societies of publishing these various editions has been very great.

In the second great Conference of Protestant Missionaries in 1900, a scheme was projected for giving to China a Union Bible in three versions, namely, a high and low Classical Version, and a Mandarin Colloquial Version. One of these classical versions was later dropped, and the remaining version is being rendered in a rather simple classical style, and is easily read by scholars throughout the empire, and even in Korea and Japan.

The Mandarin Colloquial is in the spoken language of three-fourths of the population of China, or, in round numbers, by three hundred million persons. The surprising discovery had been made at length that, with the exception of the southeast segment of China, namely, from Shanghai to Canton—a section filled with numerous dialects, mutually unintelligible—all the remainder of China, from Kueichow to Peking, and including the whole of Manchuria, speak one language. The sounds of characters are sometimes different, and the tones differ widely, but the language of the people, with the exception of local differences, is the same. I have myself preached the glad evangel from beyond the Great Wall on the north, to Hsianfu in Shensi, and along the Yang-tse Kiang to Nanking.

To secure the elimination of local differences, a committee (first of seven members, later reduced to five) was chosen from widely distant localities; from Peking on the northeast to Kueichow and Szechuan on the southwest, each member being reinforced by a scribe from his own locality. This committee, after considerable work in private, held its first meeting in 1896, and has continued its meetings nearly every summer and autumn since that time. Up to the present time the New Testament, the Psalms, Job, Genesis, and Exodus have been revised, while Numbers and Leviticus are nearly ready for the committee. The New Testament has twice been carefully revised by the committee, and is now—with or without the Psalms—being widely scattered and read in all Mandarin-speaking China.

The chief rules which the committee adopted for its guidance are four.

1. *The language must be universal rather than local.* This rule has necessitated, especially in the beginning, a great amount of labor and tedious discussions. The great surprise to us, after all the process of elimination and evolution, is that so little remains in the translation which does not seem quite natural to every part of the wide field. And the reason undoubtedly is that, while there is no end of local differences in different localities, they have not crowded out nor rendered obsolete the universal language.

2. *The language must be, like our King James Version, simple enough to be readily understood by all classes when read from the pulpit.* This was a difficult problem, I think the most difficult ever undertaken in Bible translation in China, *viz.*, to make a rendering at once simple and chaste, a rendering very near to the language of the common people, while not offending the canons of good taste. It is somewhat with the Bible as with the hymnal. The most difficult rendering of a hymn is that which is near to the speech of the people. But and so is it near to their hearts.

3. *The rendering must be as near to the original Greek and Hebrew as the idiom of the language will permit.* This canon we have counted of the first importance, and it has resulted in a vast number of changes from the old translations, including the translation known as the Peking Version, and much loved by us in the north. As far as the work has progressed, the translation of our committee, like its sister translation, the Classical, runs pretty close to the Revised English. It must be added that this has cost a vast amount of work, but work that greatly needed to be done.

4. *The figures of speech, so far as possible, must be rendered directly and without paraphrase.* Previous translations have usually introduced these figures, with which the Bible is filled—witness the Psalms and the Gospels—with a paraphrase and a comparison, as for example, “God is our refuge and strength,” rendered in the Peking Version, “God is our helper and protector, and he gives us strength.” “Jehovah is my rock and my fortress,” rendered, “The Lord protects me like a high mountain, like a fortress.” “Blessed are they that hunger and thirst after righteousness,” rendered, “Blessed are they that long for righteousness like being hungry and thirsty.” Such paraphrases lose the beauty and poetry and some of the precious meaning of the original. Our Chinese teachers cried out against such renderings, one of them, a fine critic of language, a pastor, and a man of deep Christian experience, exclaiming, “Just as if Chinese could not understand figures of speech!” The Chinese language, including the everyday speech, is filled with such figures. By and by, in Chinese as in English, these figures will be household words, gems of beauty, from which the truth will flash and sparkle like light from a diamond.

During all the past years the time and strength of the committee have been heavily mortgaged to other important labors, the members giving not more than half their time to this great work. Arrangements are now making by which, through the large lib-

erality and wise prevision of the great Bible Societies, it is hoped the committee will be set free from other work for a few years, and meet a year hence in one place—probably in Tientsin—for continuous and uninterrupted labor till the work is completed.

I may say for the committee, that nothing but the feeling that this rendering of the Bible into the spoken language of one sixth of the population of the globe is one of the most important translations of the century, has held the committee steadily to the work, and now renders it possible to give up other pressing engagements, in order, if possible, to finish the task.

For the first time in the twenty years of my connection with this committee, of which I am now the only charter member, I have opened my mouth to speak of this new trans-

lation of the Bible, and I now especially bespeak your prayers for strength for the work, for the grace of patience, for the spirit of harmony, and for the divine illumination necessary to the right understanding and proper rendering of the sacred text.

I think forward to the time—coming by and by—when the Bible, the Book of books for China, as for every land, shall be in the homes of the millions, and in the hands and hearts of the men and the women and the children of the new China which is just now, through much tribulation, being born. When the Bible is read, and loved, and obeyed in this quasi heavenly kingdom, then we shall see the coming in China of the true heavenly Kingdom. Ah! how beautiful will it be to witness the coming of the Kingdom of Heaven in China!

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A Leaf from a Brazilian Colporteur's Notebook

ONE of our faithful colporteurs, Mr. E. A. Benfill, sends the following account of a visit to a little-known city:

In this city we sold 8 Bibles, 12 Testaments, 4 Psalms, and 9 Gospels. I expect to sell two more Bibles. We might have sold a few more books, but as soon as the *padre* got word that we were in the city he began to work against us. There is not one Protestant living in this city. One or two are interested in the Gospel, but still hold to the Roman Church. When we arrived here we found the hotel very dear, but the man in whose paddock I put the animals offered to put us up for a good price. We accepted his offer. The second day we were here, in the evening, the *padre* arrived at the door and inquired of our host if he knew who the two men were that he had accommodated in his house, and what their business was in the city. Our host informed him that he knew we were Protestants, and that we were here to sell Bibles.

Then the *padre*, in an angry tone, asked him what he was doing sheltering heretics in his house who were here in the Devil's service. To which our host replied:

"These men are more religious than your Lordship, for they know God and practice what they preach."

At this the *padre* became very angry, and said: "You as a Catholic have no right to keep these men in your house, and you must put them out."

Again our host replied, this time rather angrily at the *padre's* interference: "Every

man governs his own house, your Lordship, and you may govern yours, but you won't govern mine; and as to these two men, they will stay in my house as long as they wish to."

This conversation took place on the street, and at this point I passed through the *sala*, and the *padre* took a hasty leave. I did not hear this conversation, but it was related to us after by our host.

On the Sunday following, at mass, the *padre*, according to what I was told, preached in the following manner: "There are two Protestants in the city who are going from house to house selling false Bibles. I counsel you to be good Catholics and not buy any of these books, or you will make shipwreck of your most holy faith. Those of you who have bought books burn them ere they poison your minds."

The gentleman who narrated this to us said the *padre* spoke in bitter tones. Later in the day two persons who had bought Bibles, took them to the *padre* at the church for his approval of them, when he tore them to pieces, and then burned them.

I have not yet met the *padre*, for two or three times he has been seen coming toward this house, but when he sees Joaõ or me he turns and goes back again, as though he had not the courage to meet us. Last Monday he met our host in the road, and wished to know when we were leaving, but he gave him no satisfaction, saying: "I don't know. They can stop all the year if they like, as far as I am concerned."

There is a young man, belonging to one of the best families of this city, who bought a

New Testament from me, and afterward his mother wished him to destroy it, and would not let him read it. So he took the book along to the house of a companion for the companion to guard. I am told that he goes practically every night to this companion's

house, and the two of them are reading it together.

I have been surprised to find quite a number who speak in anything but mild terms of the *padre's* action in preaching against and burning Bibles.

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The Pacific Agency

THE annual report of the Pacific Agency, covering the states of California, Nevada, Washington, and Oregon, shows a total distribution for the year of 60,489 copies, in 55 languages and dialects. This has been accomplished by 28 persons traveling nearly 50,000 miles, and visiting 33,235 families. These are very striking figures, but not as striking as the realities. They represent the diversity of peoples, languages, and types of character on the coast, passing the bounds of ordinary

statement. What is to be thought, for instance, of an "Institutional" Buddhist Temple in Christian America? Mr. Mell writes:

The Buddhists of Japan have awakened to serious effort to keep their young men in the faith of Buddha. As a result of this heathen renaissance, we have on the Pacific coast, besides joss houses and cruder forms of Eastern worship, a Buddhist temple in Seattle, one in Portland, one in Sacramento, one in Stockton, one in Fresno, one in Bakersfield, two at San Jose, a Hindu and Buddhist temple in Los



A BUDDHIST INSTITUTIONAL TEMPLE, LOS ANGELES, CAL.

Angeles, and a Hindu and Buddhist temple in San Francisco, besides a score of homes and offices thrown open as centers of heathen propagation.

Scriptures have been circulated and distributed in Punjabi, Hindi, Bengali, and Urdu. Mr. Mell, who has been a missionary in India himself, is peculiarly suited for such distribution, but besides there are Japanese, Chinese, Russians, Italians, Spanish, Mexican-Spanish, Portuguese, Slavs, Jews, Gentiles, prisoners, hoboes, mountain whites—all classes and conditions of our fellowmen. The list sounds like the Parthians, Medes, and Elamites of the Apostolic days. The miscellaneous jumbling together of diverse elements which characterizes our American population, reaches its acme perhaps on the Pacific coast. We can only make room for a few extracts from Mr. Mell's report:

There are some four thousand Hindus in the Pacific States; about three thousand are in California, the rest in Oregon and Washington; a very few in Nevada. The migration has been steadily to the valleys, especially of Southern California.

The Russians of Los Angeles have an organization called "The Brotherhood of Spiritual Christians." They have a large membership and are students of the Bible. They receive the highest wages as laborers and are well fixed financially.

The Italians we found intelligent, economical, and thrifty. The Spanish and Mexicans do not thrive as other foreign-speaking people. They are paid the lowest wages as laborers, yet they make a strong appeal to the

Christian sympathy of our nation. Our work among them was greatly helped by the co-operation of Spanish-speaking missionaries, and we were able to reach a large number by a thorough and persistent canvass. There are 40,000 Spanish and Mexicans in Los Angeles.

A young Malay boy from Singapore, who was to be deported, would carry the Gospel I gave him in his pocket, and take it out and show it to me. When he was deported he said, "When I get Singapore I go church; when I come back America I go church," meaning that he really had accepted the teaching of this Gospel.

One day when I went to the men's quarters a Chinaman said to me: "You got the book, the book! I want the Book!" and when I found out what he meant, I found he wanted a Bible. I had taken some tracts to him, but not a Testament, and the next time he saw me he said, "I want the book," so I gave him one in his own language.

And so these Gospels donated by the American Bible Society are distributed among many nationalities, Persian, Armenian, Turkish, Hindu, Chinese, Japanese, Koreans, Malays, etc., and in all cases they are received gladly and read.

The immigration of the future, especially for California, will doubtless be from southern Europe. The state is making great plans for properly stimulating and guiding this immigration. The census of 1910 shows over a million foreigners on the coast (1,053,740). Who can estimate the strength of the human tide that will flow in when the Panama Canal is opened! The importance of meeting these people with the open Bible can be readily understood by those who have faith in the Word.

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The Mountaineers of Virginia

MR. L. L. KENDRICK, an evangelist, recently called at the Bible House to tell of his work in the mountains of Virginia. It adds a singular interest to know that he is to pitch his Gospel tent this summer in Hillsdale, the county seat of Carroll County, which has leaped into sudden fame as the scene of the dreadful tragedy in which the Presiding Judge, Sheriff, Prosecuting Attorney, and two jurors were shot and killed by the "Allen gang," who are now fugitives from justice in these mountains. Mr. Kendrick was furnished with one thousand portions by the South Atlantic Agency. He now writes:

In my work as an evangelist among those known as "mountain whites" in Virginia, I find a great need for the Bible. Many homes are entirely without any portion of the Word of God, and the few copies I have been able to give out have been very thankfully received. I use a large tent during the summer for evangelistic meetings, which are always well attended. Often people come long distances, bring their dinner, and stay all day on Lord's day. Sometimes as many as six hundred or eight hundred are present at a single meeting. God has blessed the old story of the cross to many of these simple people, making them to rejoice in



MOUNTAIN CHILDREN IN CARROLL COUNTY, VA.

the knowledge of sins forgiven.

I want to say that these dear people are not the desperate outlaws that many think them to be, though there are outlaws among them, just as there are in New York City and other sections of the country; but, on the contrary, the people are kind and hospitable to a fault. I have often spent the night in a little cabin, where I was given the best bed and treated with the utmost respect and kindness.

I have four meetings each week for the children, generally having about a hundred bright, intelligent little fellows. It is refreshing



A CONVERT AND HIS TEAM

I hope to be able to give out many copies of God's Word this season.

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Notes and Comments

NOTICE.—The Ninety-sixth Annual Meeting of the American Bible Society, for the transaction of business, will be held in this city, at the Bible House, Astor Place, on Thursday, May 9, at half-past three o'clock, p.m. Members of the Society and delegates from Auxiliary Societies are cordially invited to attend.

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WE have received recently two gifts, both from godly women—the one of \$5,000 for the current work of the Society—the other of \$1 for work in China. The latter was ac-

companied by the following letter, from which we omit name and address:

HOME FOR THE AGED, March 18, 1912.

I write to thank you for the February number of the BIBLE RECORD, so full of interest. I rejoice that China is becoming a republic. What cause of rejoicing—200 women and girls enlisting as soldiers to bring their nation out of bondage! I must make a sacrifice to help them to become free from pagan darkness and have the light which the Gospel imparts.

I have just buried my only sister. She has escaped the infirmities of age and is with the

to see how eager these boys and girls are to learn of God and his precious Word. I am sure at the end of the season these poor mountain children would make many of our city Sunday schools ashamed. In one place, after eight weeks' meetings, the children could repeat the books of the Bible forward and backward; could tell the leading truth in each book of the Bible; could also tell me the three main points in any chapter in Matthew and John, besides a general knowledge of the entire Bible.

Lord she loved and served on earth; and the thought comes to me, How came she to that world of life? Because the Saviour died—the just for the unjust, Precious Saviour.

Enclosed find \$1 for China's Bibles. Still pray that I may be faithful and ever say "Thy will O Lord be done."

DR. HYKES writes of a recent visit to Canton:

"I found everything quiet in Canton, notwithstanding the alarming rumors which were in circulation before I left. The only thing I observed which was out of the ordinary was the preparations which have been made for the protection of Shameen, the island on which the foreign settlement is located, in case of an attack by the Chinese. There are barb-wire entanglements all along the canal which separates Shameen from the native city, and there are walls of sand-bags built across all of the cross streets and on the verandas of the houses facing the bridge near the Victoria Hotel. British soldiers are to be seen everywhere, and field and machine guns all over the place give it a decidedly warlike appearance. These defensive precautions have caused no little irritation to the Republican Government, but they were undoubtedly justified by the open threats of the robbers who infest Canton to dynamite the foreign banks if they did not pay them a certain sum of money. I gather that the local government is getting things well in hand, and no trouble is now apprehended. The bitter feeling against the Manchus is universal, and no compromise which retains any vestige of the present dynasty—even the baby emperor as a figure-head—will be accepted by the Cantonese."

In Hongkong and Canton, Dr. Hykes adds, not a single queue was to be seen. The queue cutting had been apparently universal. The ship on which he went from Shanghai contained a few steerage passengers, who held on to theirs until their fellow passengers seized them and cut them off. Basket loads of queues were seen carried through the streets of Canton. This sudden tonsorial development creates a great demand for caps, and in Shanghai the price rose from \$2 or \$3 to \$10 or \$15.

THE Rev. Mr. Hayter writes from San Jose, Costa Rica, as follows:

"One of our men here met a priest on the streets in the capital and offered him a Bible. He became so enraged at his audacity that he called a policeman, who carried him off to the prison. At the entrance they had to give the crime of our poor Bible seller, and on hearing the charge, the officer in charge not only bought all the Bibles he had, but set him

free and asked him to get more, telling him he could come any time and offer his books to the prisoners and policemen. This will show you the attitude of the government officials."

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A RECENT letter from Cape Palmas, Liberia, Africa, from Miss Hall, a teacher in the Gananay Mission (M. E.), pleads for a larger supply of Bibles, and adds: "Bishop says we can have a few, but we need so many. Someone wanted to know if we 'eat Bibles.' No, but we do use a good many. As soon as our children can read through their first reader very well, they beg for a Bible. We usually give them a New Testament when they finish the primer. I confess to you that these people learn to read the Bible very quickly, and they read it even when they can't read much in even their first reader. Then our station people need Bibles. At Genoyah there are four young men who have come all the way to me for a Bible, and I had to send them back and ask them to wait until we could get a few. We often have people come a day's journey for a Bible. These, as far as we were able, we tried to supply.

"The last Sunday in October we observed as Bible Day. Our Nemiah Druyah Sunday School was invited over. The morning, as well as afternoon, service was spent in reciting chapters, psalms, and verses. The little folks translated each of their verses into their own language. A class of small children from the station recited and, at the same time, put into 'country mouth,' or their own language, twenty verses. The oldest in the class was only eight years old. They did well. They were delighted next morning when I gave each of the girls a dress and the boys a piece of cloth for shirts. Our collection on the Sunday mentioned was \$2, and was taken for the American Bible Society."

This letter was written on Washington's Birthday.

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WE present once more and for the last time during the fiscal year, which ends March 31st, the table of receipts from the four sources of benevolence. From this it will be seen that gifts from the living have increased during the fiscal year \$18,052.50 over the receipts for last year. Receipts from legacies are only a little less than they were last year. The conclusion may fairly be drawn that the natural reaction which always attends a special movement, and which evidently attended the effort to raise the \$1,000,000 Endowment Fund, has been passed, and that we are resting in the hope that the regular normal flow of contributions will continue from this time; but let our

friends take notice that we have enlarged our work and need not as much *but more than we needed before*, if we are not going to retrench it.

	March, 1911	March, 1912
Gifts from Auxiliaries.....	\$3,954 24	\$1,352 19
Legacies.....	12,265 79	36,081 57
Church Collections	4,597 53	5,802 47
Gifts from Individuals	2,387 96	6,403 86
	\$23,205 50	\$50,642 09
	April 1, 1910, to March 31, 1911	April 1, 1911, to March 31, 1912
Gifts from Auxiliaries.....	\$14,100 03	\$13,769 55
Legacies.....	224,829 45	224,701 92
Church Collections	50,153 52	60,783 35
Gifts from Individuals	18,875 74	25,528 89
	\$306,858 74	\$324,783 71

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OUR readers are aware that the "Gideons" have placed in hotels about seventy thousand Bibles printed by our Society, a part of the cost of which was paid by the American Bible Society. Mr. Foulke, our Treasurer, has received a pleasant letter from the Assistant Secretary of the National Organization of the Gideons in which he says: "I wish to emphasize what I have said before—that we have been greatly indebted to the American Bible Society for its kind courtesies, and we shall always have a kindly feeling for the Society and be glad to do anything to further its plans. Please convey to the brethren of the organization my earnest Christian salutations, and include yourself as a participant therein."

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ON last Christmas Day some Armenians of Harpoot, Turkey, copied the Gideons in their chosen work of putting Bibles in hotels. Harpoot does not yet copy the West in the matter of hotels, but it welcomes travelers to *hans*, whose guests eat what food they themselves can cook and sleep on the floor wherever they find space to spread their own bedding. The work of the Armenian "Gideons" of Harpoot was to furnish the bare and cheerless rooms of the *hans* with Bibles. The books were in Armenian or Turkish, according to the language most used in each *han*. All the *han*-keepers cordially accepted the new idea, but those of them who were Mohammedans insisted on having the Bible hung up on the wall, because it is holy. They felt that letting it lie on the old stools, which are the only furniture, would be to treat a holy book with disrespect. Verily modern Turkey quickly responded to the call for progress.

BIBLE SOCIETY RECORD

New York, May, 1912

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House Thursday, April 4th, at half-past 3 o'clock, President James Wood in the chair.

Devotional exercises were conducted by the Rev. Dr. William I. Haven, who read part of the nineteenth chapter of the Gospel according to St. Matthew, and offered prayer.

In the domestic field grants were made to needy individuals, to missions, to the blind, and pulpit Bibles to needy churches, together with half grants for Sunday schools, amounting to \$225.73.

In the foreign field grants were made to the Methodist Episcopal Mission in Liberia, English Bibles, amounting to \$29.

Appropriations were made to the Foreign and Home Agencies for the year beginning July 1, 1912, in accordance with the recommendation of the Committee on Distribution, amounting to \$452,550. (See page 66.)

The Executive Officers of the Society were requested to make estimates to cover all expenditures of the Society for printing, binding, and other expenses not included in the appropriations just made for the year commencing July 1, 1912, these estimates to be submitted to the Board at its next meeting.

The Committee on Versions was given power to go on with the printing of the Gospel of St. Luke in the Kikuyu language, this version having been prepared by missionaries of the Africa Inland Mission in British East Africa.

Various matters were reported to the Board by the Committee on Foreign Agencies in regard to the Agencies in the Philippines, Korea, the Levant, Mexico, La Plata, China, Siam, Venezuela, Central America, Brazil, and the West Indies.

The Secretaries reported the following consignments to Foreign Agencies during the month of March:

To the LaPlata Agency, 10,050 volumes, valued at \$1,488.21; West Indies, 306 volumes, valued at \$160.87. Total, 10,356 volumes, valued at \$1,649.08.

The issues from the Bible House during the month of March were 132,986 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Rev. G. G. Westfield, D. D., Beaver Falls, Pa.
Rev. Robt. A. Criswell, Normal, Ill.

RECEIPTS IN MARCH, 1912**LEGACIES**

Cutter, Bloodgood H., late of Little Neck, N. Y.	\$2,498 11
Dansingburg, Mrs. P. L., late of Rochester, Minn.	25 00
Holland, Ole S., late of Kenyon, Minn.	200 00
Hubbell, Walter S., late of Canandaigua, N. Y.	15,000 00
Kennedy, John S., late of New York	15,000 00
Lansing, Susan Y., late of Albany, N. Y.	1,000 00
Steele, Nancy, late of Kingston, O.	2,000 00
Stokes, Wilson, late of Morrisstown, N. J.	360 46
	\$36,083 57

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Adams, J. K., Lyons, Neb.	\$1 00
A Friend	50 00
Allen, Rev. Arthur H., New York	10 00
Aberman, Mrs. B. L., New York	10 00
Andrews, Mrs. H. M., Jackson, Ky	5 00
Atchison R. M. and Family, Olathe, Kan.	3 00
Auchincloss, John Winthrop, New York	25 00
Baldwin, H. I., Decatur, Ill.	10 00
Baldwin, Simeon E., New Haven, Conn.	20 00
Barker, Rev. H. W., Broadalbin, N. Y.	30 00
Bell, W. D., Pittsburg, Pa.	1 00
Blaidsell, Alfred O., Brooklyn, N. Y.	5 00
Bodwell, Mrs. L., Clifton Springs, N.Y.	20 00
Boies, Mrs. Henry M., Scranton, Pa.	70 00
Boniface, Jos. F. R., Morrisstown, N. J.	1 00
Borchers, Henry, Visalia, Ky.	1 00
Browning, Mrs. Ezra E., Scranton, Pa.	1 00
Callender Miss E. C., Meadville, Pa.	1 00
Carithers, Mrs. Mary L., Morning Sun, Ia.	30 00
Chalmers, Agnes, Ballston Lake, N. Y.	30 00
Cloutier, Mrs. S. C., Hoopa, Cal.	3 20
Cooke, Miss L. B., Bremo Bluff, Va.	1 00
Cooke, Miss M. B., Bremo Bluff, Va.	1 00
Conner, Mrs. Lucy S., Sudbury, Mass.	5 00
Contributions through Mexico Agency	34 25
Davis, Frank M., Corning, Ia.	100 00
Dickason, J. H., Wooster, O.	1 00
Dickson, Mrs. Thomas, Scranton, Pa.	30 00
Doubleday, Rev. Wm. S., In memory of, Binghamton, N.Y.	10 00
Duff & Sons, P., Pittsburg, Pa.	5 00
Dunlap, Mrs. Jennie, Princeton, Ind.	3 00

Summary of Annual Reports received from twenty Auxiliary Bible Societies during two months

Receipts from sales during twelve months	\$1,272 70
Receipts from donations and collections	3,456 98
Paid American Bible Society on book account	2,774 72
Paid American Bible Society on donation account	1,755 62
Expended in their own fields	3,650 60
Value of books donated	1,920 38
Value of books on hand at date	3,675 92
Number of Auxiliaries reporting general operations	3
Collecting and distributing agents employed	4
Families visited by them	1,069
Familles found destitute	297
Destitute families supplied	238
Individuals supplied in addition	624

Savage, Charles Chauncey, Philadelphia, Pa.	\$50 00
Schmidt, H. M., Pittsburgh, Pa.	10 00
Sherwin, Henry A., Cleveland, Ohio	5 00
Smith, Mrs. Geo., Cincinnati, O.	25
Through Colporteur	87
Through Colporteur	08
Townsend, F. W., Ronceverte, W. Va.	1 00
Tredke, J. F., Bloomington, Ill.	2 00
Trimble, Mrs. Maggie J., Caneey, Okla.	2 00
Tyler, W. Graham, Philadelphia, Pa.	5 00
Vanatta, J. A., Brookston, Ind.	5 00
Ward, Wm., Albuquerque, N.M.	1 00
Wells, Herbert J., Kingston, R. I.	10 00
Westervelt, Dr. W. C., Pittsburgh, Pa.	5 00
Wetzler, Margaret, Somerville, Tenn.	5 00
Wick, John C., Youngstown, O.	200 00
Wilson, Miss, Cincinnati, O.	25
Wilson, Miss Julia, New Brighton, N. Y.	5 00
Woolruff, Mrs. C. L., Newark, N. J.	30 00
Yates, Mrs. M. E. H., Fort Edward, N. Y.	30 00

\$6,403 86

CHURCH COLLECTIONS**ALABAMA**

Alexandria City, Pres. Ch.	\$0 32
Benton, Good Hope Pres. Ch.	1 27
Birmingham, Central Pres. Ch.	4 00
South Highland Pres. Ch.	13 70
Clayton, Church at	1 75
Eutaw, Pres. Ch.	6 65
Fort Deposit, Sandy Ridge Pres. Ch.	1 00
Louisville, Pres. Ch.	1 00
Plattville, Pres. Ch.	3 81
Pres. Ch. S. S.	3 78
Valegrande, Valley Creek Pres. Ch.	1 00

ARIZONA

Flagstaff, Meth. Ep. and Pres. Chs.	7 85
Prescott, Union Meeting	13 47
Tampa, Union Meeting	2 95
Williams, Meth. Ep. Ch.	2 20

ARKANSAS

De Queen, Pres. Ch.	11 99
Helena, Pres. Ch.	5 00
Little Rock, Central Pres. Ch.	3 50
Conf. Conf. Meth. Ep. Ch.	21 00

Mena, First Pres. Ch.	2 00
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CALIFORNIA

Berkeley, First Pres. Ch.	25 00
" Knox Pres. Ch.	1 00
Bishop, Meth. Ep. Ch.	1 00
Brawley, Meth. Ep. Ch.	6 35
Danville, Pres. Ch.	1 00
Hollister, Pres. Ch.	2 00
Lamana Park, Meth. Ep. Ch.	1 00
Mendocino, First Pres. Ch.	5 00
Napa, Advent Christian Ch.	1 00

Napa, Meth. Ep. Ch.	\$1 00	Seaton, Center Pres. Ch.	\$3 00	Cardiff, State Ridge Pres. Ch.
Oakland, Centennial Pres. Ch.	3 00	Shelbyville, Pres. Ch.	6 00	S. S.
" Friends Ch.	2 25	Sterling, First Pres. Ch.	5 00	Chevy Chase, Pres. Ch.
Sacramento, Westminster Pres. Ch.	6 72	Sumner, First Pres. Ch.	2 28	Churchville, Pres. Ch.
Santa Cruz, Park Ave. Meth. Ep. Ch.	1 00	Towanda, Pres. Ch.	5 10	Givanstown, Pres. Ch.
Irvine, First Pres. Ch.	3 00	Viola, First Pres. Ch.	5 00	Neelsville, Pres. Ch.
Watsonville, First Pres. Ch.	5 00	Wheatland Township, White School District.	12 50	MASSACHUSETTS
COLORADO				
Boulder, First Pres. Ch.	5 00	Woodson, Unity Pres. Ch.	3 20	Lawrence, German Pres. Ch. S. S.
Brush, Pres. Ch.	1 36	INDIANA	1 00	German Pres. Ch.
Colorado Springs, Emmanuel Pres. Ch.	4 00	Advance, Bethel Pres. Ch.	5 00	Dorchester, Second Ch.
Denver, Highland Park Pres. Ch.	5 00	Bedford, Pres. Ch.	14 00	North Adams, Meth. Ep. Ch.
" Hyde Park Pres. Ch.	5 00	Connorsville, First Pres. Ch.	5 00	MICHIGAN
Mesa, Pres. Ch.	10 00	" German Pres. Ch.	10 00	Allegan, First Pres. Ch.
Sterling, First Pres. Ch.	5 00	" Meth. Ep. Ch.	10 00	Alma, First Pres. Ch.
CONNECTICUT				
Hartford, Rose Mem'l Mission (for work in Italy).	12 00	Evansville, Grace Mem'l Pres. Ch.	20 00	Battle Creek, First Pres. Ch.
DELAWARE		Fort Wayne, Plymouth Cong. Ch.	25 00	Caro, Pres. Ch.
Frankford, Pres. Ch.	1 00	" Third Pres. Ch.	10 00	Hillsdale, First Pres. Ch.
Ocean View, Pres. Ch.	1 00	Greensburg, First Pres. Ch.	1 82	Lansing, Franklin Av. Pres. Ch.
Wilmington, First Pres. Ch.	4 00	Goshen, First Pres. Ch.	5 00	Lapeer, First Pres. Ch.
" First Pres. Ch. S. S.	5 33	Madison, Second Pres. Ch.	4 00	MINNESOTA
DISTRICT OF COLUMBIA		Mitchell, First Pres. Ch.	20 00	Brewster, First Pres. Ch.
Washington, Second Pres. Ch.	65	Sheibyville, First Meth. Ep. Ch.	15 00	Chatfield, Pres. Ch.
" Takoma Park Pres. Ch.	7 00	Spencer, Pres. Ch.	5 00	Delhi, Pres. Ch.
FLORIDA		Thornton, First Pres. Ch.	7 00	Duluth, Lakeside Pres. Ch.
Chipley, Pres. Ch.	7 50	Wabash, Pres. Ch.	10 00	Leverne, Pres. Ch.
Coleman, Pres. Ch.	1 00	Arcadia, German Pres. Ch.	2 00	Minneapolis, First Pres. Ch.
De Funik Springs, Pres. Ch.	1 93	Cherokee, Pres. Ch.	3 00	Oliver Pres. Ch.
Dunedin, St. Andrew's Mem'l Pres. Ch.	21 30	College Springs, Meth. Ep. Ch.	10 43	St. Paul, First Pres. Ch.
Florida Conf., Meth. Ep. Ch.	102 09	Emerson, Pres. Ch.	5 00	MISSISSIPPI
Gainesville, First Pres. Ch.	5 00	Garden Grove, Pres. Ch.	2 00	Batesville, Pres. Ch.
Green Cove Springs, Pres. Ch.	1 00	Iowa City, Pres. Ch.	5 00	Blue Springs, Fairfield Pres. Ch.
Gretna, Pres. Ch.	1 00	Lyons, First Pres. Ch.	2 00	Charleston, Pres. Ch.
Jacksonville, Springfield Pres. Ch.	1 20	Missouri Valley, First Pres. Ch.	3 00	Columbus, First Pres. Ch.
Mayo, Pres. Ch.	56	Mt. Pleasant, First Pres. Ch.	10 60	Corinth, First Pres. Ch.
Pensacola, First Pres. Ch.	1 00	New Albin, Pres. Ch.	1 00	Ellisville, Pres. Ch.
Red Bay, Euchee Valley Pres. Ch.	1 00	Rockwell City, First Pres. Ch.	5 00	Greenville, Pres. Ch.
South Florida Mission, Meth. Ep. Ch.	1 00	KANSAS	5 00	Hattiesburg, Bay St. Pres. Ch.
Tampa, Bowman Meth. Ep. Ch.	1 00	Arkansas City, First Pres. Ch.	3 00	" First Pres. Ch.
Winter Haven, Pres. Ch.	5 00	Beloit, Union Services.	8 40	Kosciusko, First Pres. Ch.
GEORGIA		Cherryvale, First Pres. Ch.	6 00	McComb, Pres. Ch.
Americus, Pres. Ch.	5 00	Highland, Pres. Ch.	9 16	Macon, Pres. Ch.
Atlanta, Georgia Ave. Pres. Ch.	1 30	Holton, Evang. Ch.	5 00	Mississippi Conf., Meth. Ep. Ch.
" Inman Park Pres. Ch.	60	" First Pres. Ch.	12 00	Newton, Pres. Ch.
" Pryor Street Pres. Ch.	4 54	Horton, First Pres. Ch.	5 00	Ocean Springs, First Pres. Ch.
" Westminster Pres. Ch.	20 44	Kansas City, Grand View Park Pres. Ch.	1 00	Okolona, Pres. Ch.
Augusta, First Pres. Ch.	1 92	" Conf., Meth. Ep. Ch.	257 00	West Point, Trinity Pres. Ch.
Bainbridge, Pres. Ch.	5 00	Kingman, First Pres. Ch.	3 00	MISSOURI
Cartersville, Pres. Ch.	3 00	Northwest Kansas Conf., Meth. Ep. Ch.	110 00	Boonville, Pres. Ch.
Commerce, Pres. Ch.	1 15	Philippsburg, First Pres. Ch.	1 00	California, Pres. Ch.
Eastman, Pres. Ch.	2 00	Pratt, Pres. Ch.	5 00	Centerview, First Pres. Ch.
Laverrencie, Fairmont Ch.	2 00	Topeka, Westminster Pres. Ch.	28 00	Concordia, New Hope Pres. Ch.
Macon, Tattnal Sq. Pres. Ch.	14 95	Wichita, Grace Pres. Ch.	5 00	De Soto, Pres. Ch.
Norcross, Pres. Ch.	1 00	" West Side Pres. S. S.	5 00	Excelsior Spring, Barber Mem'l Pres. Ch.
Porterdale, Bethany Pres. Ch.	2 00	KENTUCKY	1 00	Grant City, First Pres. Ch.
Poulan, Pres. Ch.	4 00	Cloverport, Pres. Ch.	5 00	Ironton, First Pres. Ch.
Rome, First Pres. Ch.	4 11	Covington, Madison Ave. Pres. Ch.	5 00	" St. Paul's Ep. Ch.
Union Point, Pres. Ch.	1 00	" Pres. Ch.	5 00	Kansas City, Eastminster Pres. Ch.
Villa Rica, Pres. Ch.	1 00	Crestwood, Pawnee Valley Pres. Ch.	50	" Third Pres. Ch.
Waynesboro, Pres. Ch.	2 00	Cynthiana, Pres. Ch.	5 00	Kirkwood, First Pres. Ch.
ILLINOIS		Fordsville, Bapt. Ch.	5 20	Lawson, Pres. Ch.
Bethany, West Okaw Pres. Ch.	5 00	Frankfort, First Pres. Ch.	1 40	Mound City, Pres. Ch.
Bloomington, First Pres. Ch.	5 00	Harlan, Pres. Ch.	61	New Point, Pres. Ch.
Second Pres. Ch.	10 00	Irlington, Pres. Ch.	6 00	Plattsburg, Pres. Ch.
Burton, Mem'l Pres. Ch.	8 00	Lexington, Mt. Pleasant Pres. Ch.	2 26	Pleasant Hill, Pres. Ch.
Chicago, Christ Pres. Ch.	8 50	" Second Pres. Ch.	5 00	Poplar Bluff, First Pres. Ch.
" Christ Pres. Ch. S. S.	4 10	Louisville, Fourth Ave. Pres. Ch.	3 00	Sedalia, Broadway Pres. Ch.
Sheffield Ave. Christian C. E. Society.	1 50	" Second Pres. Ch.	2 50	Springfield, Woman's Miss'y Union.
Coal Valley, Beulah Pres. Ch.	1 00	Owensboro, Central Pres. Ch.	5 08	27 83
Du Page, Church at.	19 53	" Fourth St. Pres. Ch.	5 00	St. Charles, Bapt. Ch.
Du Quoin, First Pres. Ch.	3 00	Princeton, Central Pres. Ch.	5 00	" German Meth. Ep. Ch.
Elgin, First German Meth. Ep. Ch.	5 00	Salvisa, Pres. Ch.	10 15	10 00
" Holy Trinity Evang. Luth. Ch.	6 75	Shelbyville, Pres. Ch.	6 97	Kirkwood, First Pres. Ch.
Evanston, First Pres. Ch.	25 00	LOUISIANA	1 00	Lawson, Pres. Ch.
Fairbury, Pres. Ch. S. S.	10 00	Alexandria, First Pres. Ch.	3 00	Mound City, Pres. Ch.
Gibson City, Meth. Ep. Ch.	9 00	Belcher, Pres. Ch.	1 00	New Point, Pres. Ch.
Irving Park, Ref'd Ch. S. S.	10 00	Dixie, Pres. Ch.	3 00	Plattsburg, Pres. Ch.
Kansas, Pres. Ch.	5 00	Houma, Pres. Ch.	2 26	Pleasant Hill, Pres. Ch.
Macomb, First Pres. Ch.	7 85	Louisiana Conf., Meth. Ep. Ch.	3 00	Poplar Bluff, First Pres. Ch.
Mt. Sterling, Pres. Ch.	10 00	Morgan City, Pres. Ch.	80 00	10 00
New Lenox, Church at.	1 00	New Orleans, Prynania Pres. Ch.	2 00	Havre, First Pres. Ch.
Orleans, Pisgah Pres. Ch.	6 00	MARYLAND	1 34	4 75
Rock Island, Broadway Pres. Ch.	24 12	Baltimore Conf., Meth. Ep. Ch.	190 97	Missoula, First Pres. Ch.
		Baltimore, Brown Mem'l Ch.	10 00	NEBRASKA
		" First Pres. Ch.	10 00	Adams, Pres. Ch.
		Fulton Ave. Pres. Ch.	3 00	Beatrice, Mennonite German Ch.
		"	8 15	Blair, Cong. Ch.
		Bethesda, Pres. Ch.	3 00	Coleridge, Pres. Ch.
			8 15	Exeter, First Cong. Ch.

<i>Lincoln</i> , Second Pres. Ch.....	\$10 00	<i>Ox Bow</i> , Pres. Ch.....	\$1 00	<i>Salem</i> , First Pres. Ch.....	\$17 00				
<i>New Zion</i> , Bohemian Pres. Ch.....	2 00	<i>Palmyra</i> , Western Pres. Ch.....	8 00	<i>Southern Curry Co.</i> , and Stations of Pres. Ch. U. S. A.....	1 05				
<i>Omaha</i> , Clifton Hill Pres. Ch.....	2 00	<i>Pine Grove</i> , Pres. Ch.....	1 40						
<i>Zion</i> , Bohemian Pres. Ch.....	2 00	<i>Pine Plains</i> , Pres. Ch.....	1 25						
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<i>Westfield</i> , Pres. Ch.....	5 00	<i>Warrenton</i> , Circuit, Meth. Ep. Ch. South.....	20 40	<i>Independence</i> , Lower Buffalo Pres. Ch.....	5 00				
				<i>Ingram</i> , First Pres. Ch.....	3 20				
NEW MEXICO									
<i>Alamazordo</i> , Union Meeting.....	7 61	NORTH DAKOTA							
<i>Las Cruces</i> , Union Meeting.....	2 75	<i>Bathgate</i> , Pres. Ch.....	1 00	<i>Jamestown</i> , Pres. Ch. S. S.....	10 00				
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<i>Attica</i> , First Pres. Ch.....	1 90	<i>Bremen</i> , Pres. Ch.....	5 00	<i>Lemon</i> , Spring Creek Pres. Ch.....	1 22				
<i>Bangor</i> , Meth. Ep. Ch.....	1 00	<i>Cadiz</i> , First Pres. Ch.....	2 00	<i>Lock Haven</i> , Great Island Pres. Ch.....					
<i>Bath</i> , First Pres. Ch.....	6 00	<i>Canfield</i> , Pres. Ch.....	5 00	<i>Meadville</i> , First Pres. Ch.....	5 00				
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<i>Binghamton</i> , First Cong. Ch.....	38	" North Fairmont German Pres. Ch.....	10 00	<i>Milesburg</i> , Pres. Ch.....	2 21				
<i>Floral Ave.</i> Pres. Ch.....	5 00	<i>Fremont</i> , First Pres. Ch.....	5 00	<i>Monongahela City</i> , First Pres. Ch.....	5 00				
" <i>Immanuel</i> Pres. Ch.....	3 00	" First Pres. Ch. S. S.....	2 00	<i>New Brighton</i> , First Pres. Ch.....	10 00				
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<i>New York Mills</i> , Walcott Mem'l Pres. Ch.		OREGON							
				SOUTH CAROLINA					
				<i>Abbeville</i> , Pres. Ch.	9 00				
				<i>Blacksburg</i> , Pres. Ch.	2 00				
				<i>Blackstock</i> , Concord Ch.	2 00				
				<i>Bowling Green</i> , Pres. Ch.	4 00				
				<i>Bullock Creek</i> , Church at.	4 20				
				<i>Central</i> , Pres. Ch.	2 00				

CASH STATEMENT FOR MARCH, 1912

RECEIPTS

From Legacies.....	\$36,083 57
Individuals.....	6,403 86
Churches.....	5,802 47
Auxiliaries, as Gifts.....	2,352 19
Perpetual Trusts—Income.....	24,314 67
Bible House—Rents.....	2,914 71
Income from Available Funds—Interest.....	3,263 13
Sales by Foreign Agents.....	823 54
Sales of Bibles Donated.....	1,350 66
Sales by Home Agencies.....	4,852 92
Depositories of Home Agencies.....	3,089 06
Manufacturing Department—Sales of Waste Material, etc.....	544 92
Salesroom—Cash Sales.....	2,587 50
Auxiliaries—For Books.....	1,768 18
The Trade	1,063 62
Trust Funds—Income Payable Beneficiaries	2,519 94
J. Burr Trust—Income.....	464 20
Trust Funds.....	11,068 01
Available Investment.....	154,267 35
BIBLE SOCIETY RECORD.....	9 50
Chinese Relief Fund.....	86 40
Profit and Loss.....	135 50
Sundries	11 16
	\$265,776 06
Cash Balance from February, 1912.....	35,927 88
	\$301,703 94

DISBURSEMENTS

For Cash to Foreign Agents.....	\$2,068 43
.. Bills Exchange Paid.....	12,289 27
.. Home Agencies.....	13,375 72
.. BIBLE SOCIETY RECORD, Postage, etc.....	166 59
.. Library Expenses.....	100 86
.. Legacy Expenses.....	372 94
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	3,804 05
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	3,687 83
.. Manufacturing Department, Material, Wages, etc.....	24,728 97
.. Depository, Salaries, Boxes, Cartage, etc.....	4,187 19
.. Salesroom Expenses.....	224 25
.. Income Available.....	885 12
.. British and Foreign Bible Society for Bibles, etc.	9,042 02
.. Beneficiaries—Annuities.....	3,372 47
.. Bills Payable—Loan Repaid.....	160,000 00
.. Trust Funds Invested.....	35,847 01
.. Diffusion of Information—Pamphlets, Leaflets, Reports, etc.....	31 73
.. Sundries.....	545 96
	\$274,730 41
Cash Balance to April, 1912.....	26,973 53
	\$301,703 94

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50 And I know that his commandment is

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